

THE  
SUBSTANCE  
OF A  
SERMON,  
*PREACHED*  
AT THE  
MEETING HOUSE,  
IN  
KEPPEL-STREET, BEDFORD-SQUARE:  
ON  
THURSDAY,  
THE 29TH. OF NOVEMBER, 1798;  
BEING THE DAY  
APPOINTED  
FOR A  
GENERAL THANKSGIVING.

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By JOHN MARTIN.

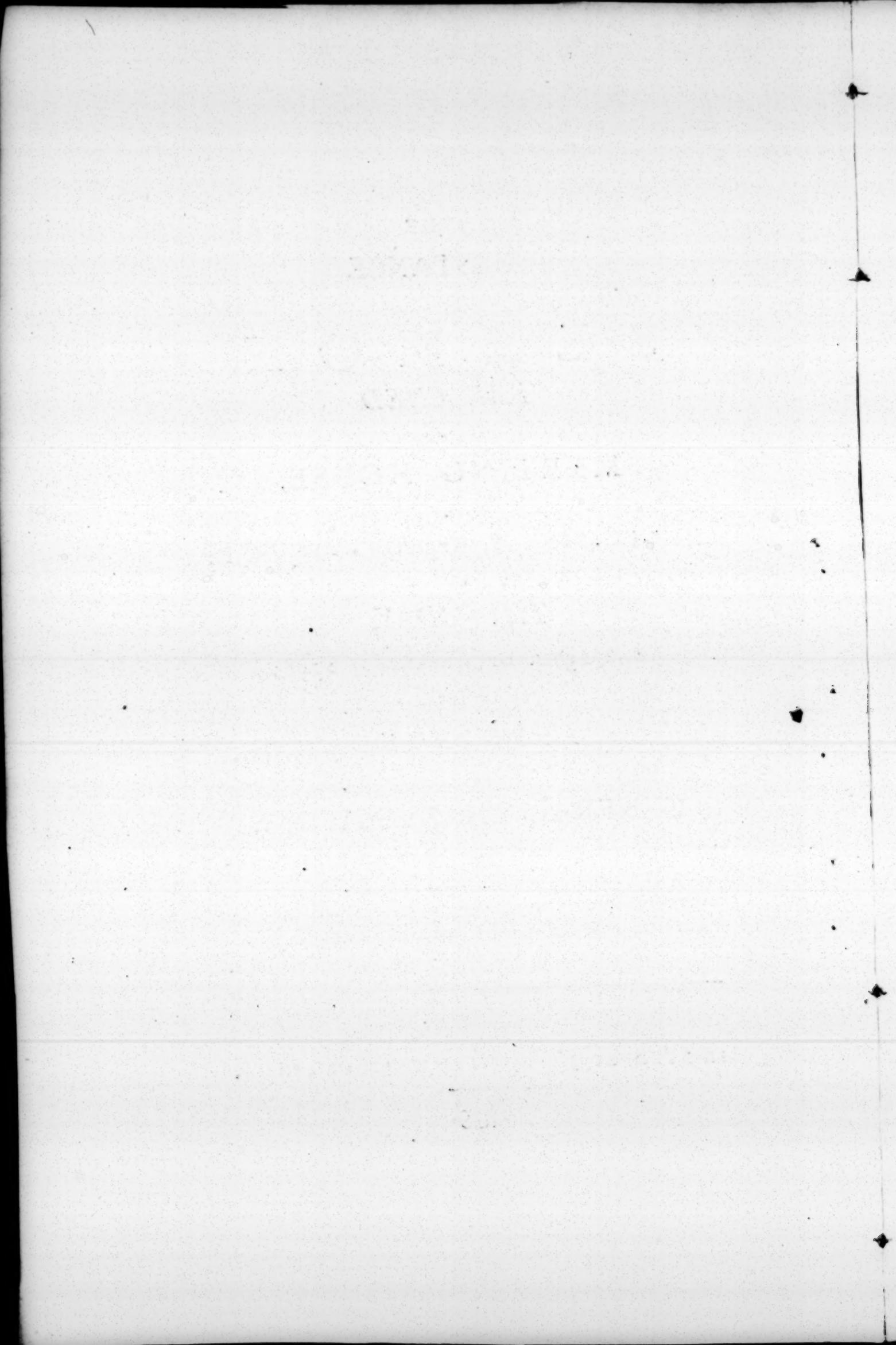
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BUT SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE.  
TIT. ii. 1.

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## P R E F A C E.

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THE following discourse was corrected at my leisure for the press; having resolved to publish it, provided I did not meet with any sermon, preached on the same occasion, which might induce me to alter my intention. The sermons which I have seen have not had that effect.

Should what is here published, be thought too political for the pulpit, let it be recollected, that scripture politics very well agree with sound doctrine; and, it is presumed, nothing contrary to sound doctrine has here been admitted.

If there be any thing in the following pages, that manifest a sober regard for what is lovely and of good report in the church of England, that was intended: and, I am happy to say, I knew there are persons of rank, and of authority

in that church, both of the laity and clergy, who have a sober and steady regard, for what is lovely and of good report amongst protestant dissenters.

I am also pleased, by lately reading a paper published by the Rev. Mr. Romaine, in the year 1757, and republished by him in the year 1778. It contains an earnest invitation to the friends of the established church, to join with several of their brethren, clergy and laity, in London, in setting a part one hour of every week, for prayer and supplication. In this paper, Mr. Romaine says,

“ May the God of grace dispose us also to pray fervently for all the protestant dissenting congregations, which love the Lord Jesus in sincerity. May he shed that love abroad in all our souls, which alone can effectually free us from party spirit. And may he thus reconcile our hearts to them, and theirs to us. Oh that we may see an end of those bitter disputes, which have so long disturbed the peace, and hindered the union of the protestants: and may there

there be only this one holy contention between us, whether the ministers out of the establishment, or we in it, shall labour most for the glory of our common Lord, and for the salvation of those souls for whom he shed his blood."

This language is serious, and founded on principles not likely to deceive. Mr. Romaine believed, and had reason to believe, that in this country, a succession of protestant dissenters, as well as of churchmen, was unavoidable: and he thought, that instead of provoking, and envying one another, they might live in the same city, town, or village, without being engaged in any other contention than that which he has wisely recommended. But, at the same time, he sighed for no such union between churchmen and dissenters, that would, if formed, produce confusion.

Compared with Mr. Romaine's sobriety, what must we think of the imprudence of Mr. Rowland Hill? a gentleman, who seems to be fierce indeed, for illicit moderation, and violently zealous for ecclesiastical disorder. Yet,

I do not mean to censure the whole of his JOURNAL. It contains some things worthy of notice; and what is unpleasing in it, seems rather to be the effect of indiscretion, than of malevolence.

For my own part, I have long thought, that while any man conscientiously adheres to that profession of Christianity, which he is persuaded best agrees with the New Testament, it becomes him to recollect, that in every nation, he that feareth God, and worketh righteousness, is accepted with him; and therefore should be acceptable to us, in all those things which God is pleased to approve. To love any man beyond these bounds, is to form a confederacy that must be broken; and to narrow that benevolence, is to reproach our Maker, and to merit his just displeasure.

On these principles, and according to my ability, I wish to be the friend of all parties, and the dupe of none. On these principles, I live without flattering the great, and without being irreverent to my betters. Every man that holds  
sound

sound doctrine, and speaks those things which become it, I regard: but they who do not, whether churchmen, or dissenters, I cannot admire. I have neither obtained, nor kept, a single acquaintance, by the denial or concealment, of any religious sentiment: nor can I wish to renew my acquaintance with any man, on such a condition.

Should it be supposed, that I have said more in defence of WAR, than becomes a minister of Christ, I shall not be surprized: but the cant of declaiming against all that is called *politics*, and of idly lamenting just and necessary wars, I have long since renounced. When a quarrel is not of a private, but of a public nature, between two different nations; when our enemies are the disturbers of the public peace; when it is not likely they will be reformed by gentler methods, nor by any method at all, being, in all appearance, incorrigible, and past repentance; I think, with a learned Commentator, it is our duty to resist such enemies to the utmost of our power, and to pray, they may know that vengeance belongs to God, and that he

will repay it. That spurious charity, which, if indulged, would make us forget that God is just, and greatly offended with unbelievers; that spurious charity, which, if indulged, would prompt us to find fault with the worship of God's best servants, when the impenitent are punished,\* deserves our censure; and will have it, if we are followers of them who through faith and patience inherit the promises. But that charity which doth not behave itself unseemly, that seeketh not her own, is not easily provoked, thinketh no evil; which rejoiceth not in iniquity, but rejoiceth in the truth, deserves our admiration; and will command it, if we perceive this benevolence is of God, and is the genuine effect of his favor.

\* Rev. xix.

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THE  
**SUBSTANCE OF A SERMON,**  
*&c. &c. &c.*

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**2 CHRON. xx. 27.**

**THEN THEY RETURNED, EVERY MAN OF JUDAH,  
AND JERUSALEM, AND JEHOSHAPHAT IN THE  
FORE FRONT OF THEM, TO GO AGAIN TO  
JERUSALEM WITH JOY; FOR THE LORD HAD  
MADE THEM TO REJOICE OVER THEIR ENE-  
MIES.**

**O**N a former occasion, I preached from the fourth verse in this chapter, "And Judah gathered themselves together, to ask help of the Lord."—At that time, we met to seek his assistance in the hour of danger; and now, we are assembled to give thanks unto him for the victories we have lately obtained.

There is, I believe, a close connexion between prayer and praise. If our former prayers  
were

were superficial, probably, our thanksgivings will not be fervent. If we thought our prayers meritorious, we shall imagine our praise deserves attention. If, on the contrary, our prayers were sincere, ardent, and in faith, our thanksgivings will correspond with such devotion.

The prayer of Jehoshaphat is replete with instruction. At an alarming period he said,

“ O Lord God of our fathers, art not thou God in heaven? and rulest thou not over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art thou not our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, for ever? And they dwelt therein, and built thee a sanctuary therein, for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction,

fliction, then thou wilt hear and help. And now, behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

Thus prayed King Jehoshaphat in the house of the Lord, when all Judah stood before the Lord, with their little ones, their wives, and their children. Then, upon Jehaziel, a Levite, of the sons of Asaph, came the Spirit of the Lord, in the midst of the congregation; and he said, "Hearken, ye, all Judah, for the battle is not yours, but God's. To-morrow go ye down against them; behold, they come forth by the cliff of Ziz, and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves;

selves; stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."

Jehoshaphat, who had been reproved for helping the ungodly, when he heard of a great multitude coming against him, was alarmed, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. The answer he obtained, some princes would not have admired; for, as we have heard, he was not to fight, but to stand still, and expect salvation. He was not, however, offended; but bowed his head, with his face to the ground: and all Judah, and the inhabitants of Jerusalem, fell before the Lord, worshiping the Lord. In this temper, as they went forth into the wilderness of Tekoa, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

The

The victory which the Jews then obtained was great, and their thanksgivings were unanimous. They were not only unanimous, but public; for they came to Jerusalem with psalteries, and harps, and trumpets. They had before assembled in the valley of Berachah to bless the Lord; but afterwards, they resolved to return to Jerusalem, that they might, in a more open and solemn manner, be thankful to him, and speak well of his name. Nor was their devotion more solemn than sincere; for they came to Jerusalem with great joy, and seem to have made the city ring again with their rejoicing. Let me add, that their devotion was as rational as it was sincere; for the Lord had made them not only to rejoice over their enemies, but his fear was on all the kingdoms of those countries which heard that he had fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

Whether the Jews had then more reason to be thankful to Almighty God, than we have for our recent victories, and merciful preservations

tions, may be disputed. This, however, is certain, HE has made us to rejoice over enemies as infidel, ambitious, and unjust, as were the enemies of Jehoshaphat. May the fear of God be on all those countries which have heard of our success ; and, by HIS blessing, may this realm be quiet, and he that rules over us, have rest in all his dominions !

But, there are some objections against the devotion of this day I will now attempt to remove ; and some reasons for regarding it, which I think it right to mention.

The chief objections I have heard against the devotion of this day are these : First, that all war is unlawful ; and, Secondly, that the present war is not to be defended.

**FIRST, it is said, THAT ALL WAR IS UNLAWFUL.**

But, what saith the Scriptures ? From them it appears, that war was not absolutely unlawful before the deluge ; for in that early period, it was sometimes unavoidable and expedient.

Immediately

Immediately after the fall, it pleased God to put enmity between the seed of the woman and the seed of the serpent. The effect of that enmity soon appeared. Cain murdered Abel. The posterity of Cain living in unbelief, lived in fear, and were fond of arms, and of fortified places. Cain himself, who said, "I shall be a fugitive and a vagabond in the earth," built the first city, "and called the name of the city, after the name of his son, Enoch." Tubal Cain, (the supposed Vulcan of the heathen) was "an instructor of every artificer in brass and iron." The weapons that were then forged and whetted, were soon employed in alarming actions. Whether Lamech said to his wives, I have slain, or Have I slain—a man to my wounding, and a young man to my hurt—His wives seem to have thought he had exposed himself to danger. In those times ungodly men, and ungodly deeds abounded; and brought in, after much long suffering from God, what is commonly called Noah's flood. Before it came, believers were severely tried: and as life and immortality were not so manifest then, as now, we cannot suppose they were always to be insulted

sulted and oppressed by infidels, without being allowed to make the least resistance.

After the deluge, Melchisedek met Abram on his return from the slaughter of Chedor-laomer, and of the kings that were with him. " And Melchisedek, King of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. xiv. " Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. vii. Are they who contend that all war is unlawful, greater than Melchisedek? or are they better informed than Abraham?

Should it be said, that if all war was not unlawful before the Mosaic œconomy, under it war was forbidden: this would betray great inattention to the writings of Moses: for when he was King in Jeshurun, while Joshua fought, he prayed; and when Pharaoh and his host

were

were overthrown, Moses said, “ I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation : he is my God, and I will prepare him a habitation ; my father’s God, and I will exalt him. The Lord is a man of war : the Lord is his name.” Exod. xv. Thus sang Moses and the childern of Israel unto Jehovah; and they who feared HIM under the Old Testament, often engaged in war as directed by URIM and THUMMIM : their light, therefore, in that awful business, was from heaven ; but from whence is that pretended light which seduces its possessors to disregard the word of God ?

Under a different dispensation appeared John the Baptist. He was a prophet, and more than a prophet. Yet when the soldiers demanded of him, saying, “ And what shall we do ? He said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.” Luke iii. From this answer it appears, though soldiers were not to be out-

rageous and unjust, they were to be content with their wages ; and of course to perform their military duty.

That Christ was greater than John the Baptist is admitted : yet he was born under the law ; and even under the civil laws of his own country. Luke says, “ It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child.” Luke ii. Nor did this offend our Lord when, in our nature, he arrived at manhood. For when they that received the tribute money came to Peter, and said, “ Doth not your master pay tribute ? He saith, yes.” And though he, as Son of God, and heir of all, was not obliged to pay the tribute then demanded, he waved his original right, and said, “ Notwithstanding,

standing, lest we should offend them," (the kings of the earth) " go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. xvii. Still nearer his decease, he said to his disciples, " When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." Luke xxii.

The behavior of our Lord to Pilate merits our notice. As a man, Pilate was profligate; and as a magistrate, oppressive and unjust. Yet our Lord said unto him, " Thou couldest have no power at all against me, except it was given thee from above." John xix. To suppose Christ was not able to resist the civil power, is without foundation. He said to Peter, when apprehended, " Thinkest thou that I cannot now pray to my Father, and he shall

presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. xxvi. His conduct also, when Judas and his band of men and officers from the chief priests and pharisees, came with lanterns, and torches, and weapons to seize him, prove he had that power they were not able to resist. He went forth, and said unto them, " Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also which betrayed him, also stood with them. As soon then as he had said unto them, I am he, they went backwards, and fell to the ground." John xviii.

If it be objected, that all this happened before the day of Pentecost, and argued, it was after that memorable day the spiritual kingdom of Christ commenced; on that supposition, let us consider how his Apostles, behaved to the rulers of this world, when they were endued with power from on High, and fully understood their mission.

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The account in the New Testament is much to their credit ; nor can it be contradicted. They exhorted, “ that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority.” 1 Tim. ii. They said to their disciples, “ Submit yourselves to every ordinance of man for the Lord’s sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.” 1 Pet. ii. They said, “ Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the forward.” 1 Pet. ii. They commanded evangelists, and inferior teachers, to put their hearers in mind “ to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.” Tit. iii. In short, sound doctrine, and things which became sound doctrine, were their constant concern. May we follow their footsteps ; and to that end, ever avoid

profane and vain babblings, and oppositions of science falsely so called! 1 Tim. vi.

And now, let me ask those who still think all war is unlawful a few questions. Why do you pay taxes? Not for conscience sake; but by constraint. Why are you willing to gain as much as other tradesmen in a time of war? Yet, which of you trade not now, on the same terms as other people? Which of you, having an order worth your notice, would be unwilling to supply our naval, or military forces, with such articles as you sell, and their agents are disposed to purchase? But why act thus, while with seeming gravity, you continue to declaim against all war as unlawful?—Had I, on this subject, spoken only to my select friends, these questions might have been omitted: but, in an assembly mixed, and numerous as the present, they are not, perhaps, improper.

SECONDLY; it is said, if ALL war is not unlawful, THIS IS, IN WHICH WE ARE SO UNWISELY ENGAGED.

But

But who is to judge of that? Rather, who has judged the present war to be both lawful and expedient? I now speak of that judgment which is connected with authority; and which, when published, must be regarded. What some people may mean by what they call the right of private judgment, unless it be a right to do what is wrong, I cannot understand. If they speak of their own individual and secret judgment, who can deprive them of that, or even know what it is, unless they are pleased to reveal it? If they cannot keep their own secrets, provided they would say, Though we thus think and speak, we wish no man to adopt our opinions without conviction, nor even then, to act upon them in opposition to public authority, such behaviour might induce us to hear them patiently; but when these officious gentlemen contend, that their private opinions ought to be received without hesitation, and followed at all events, we cannot but censure their imprudence, and resist, with firmness, their dangerous propositions.

AGAIN ; we should consider, not only who has judged the present war to be necessary and expedient, but in what manner their judgment has been given to the public.

According to the constitution of this country, it is his Majesty's sole prerogative to declare war, and to proclaim peace. In the present war, his Majesty has not only availed himself of his undoubted right, but has done this with the approbation of his parliament, and to the satisfaction of thousands well acquainted with the present state of Great Britain, and warmly attached to its welfare. These things are too evident to be denied ; and, in the estimation of every loyal subject, they are too important to be forgotten.

Let me ADD ; many persons that once opposed the general sense of the nation, have lately changed their opinions.

They are, however, of two sorts. Some have done this on a clear conviction of their former mistake ; whereas others seem to be quieted, rather

rather than well informed. The former deserve our notice; but the latter should be cautiously trusted: for were we to suffer a defeat, and to be threatened with an invasion, such seeming converts might be armed to our disadvantage. But, whatever may be the final event of this war, I must rank with them who have thought, and still think it was unavoidable, and should be continued, if possible, till our enemies are willing to admit equitable conditions of peace, and to give us reasonable security that those conditions shall be regarded. It has been said, " Peace is easily made when it is necessary to both parties;" this is not always true; but peace is seldom worth accepting when both parties are not of that opinion.

HAVING attempted to remove such objections against the devotion of this day as I have met with, I will now mention some reasons for regarding it.

FIRST; let me mention our unequalled successes against an uncommon enemy.

They

They who are best acquainted with our late victories, say, they are greater than have yet been recorded even in the annals of this country. But those victories would not have been felt as they have been, were not our enemies as uncommon as our conquests. At present, our enemies seem to be the enemies of mankind; and, that too, under extravagant professions of friendship. They pretend to fight for us, while they evidently aim at our destruction. They propose to illuminate us, if we will first permit them to make us blind. They talk of planting in this country THEIR tree of liberty, while they are forging for it the worst of chains. In short, they wish to organize us into confusion, and promise to enrich us, provided we will suffer them to make us poor indeed.

What perils any of us may meet with, is unknown: but when I think of the perils which St. Paul endured, three of them command my attention. He says, In perils by my own countrymen; there I feel. In perils in the city; there too I feel. In perils among false brethren; there I feel most of all: for of late, the term

BRETHREN

BRETHREN has been debased beyond example. May we ever be preserved from those false brethren, whose friendship is a burden, whose applause is dishonor, and whose embrace is death!

Formerly, our wars with France were not so alarming. We met her best forces in the field, and on the ocean, and fought till they and we were weary. Then peace was sought for, and generally obtained on terms that could not be rejected. When peace was proclaimed, the French, "to whom the praise of activity cannot be denied," willingly laid down their arms, and we as willingly followed their example. But since the enchantment of infidelity has been preferred to superstition, the French have talked of peace only to delude the incautious, and their terms of reconciliation have been tremendous. Had we accepted them, what must have been the consequence? A horrid revolution. The present war, as conducted by them, is a war against every thing for which we could wish to live in Great Britain, or indeed, in any other country under heaven. What, therefore,

must

must they be, who are not thankful for our late successes against such adversaries; so many in number, and now so enraged by disappointment?

AGAIN; the effects that our late victories have already produced, may be considered as another reason for thanksgiving.

Previous to our late success, some of the rulers of this world seemed to slumber in the hour of danger, and on the brink of ruin: but are now roused to consider their real situation, and animated to fight against a nation corrupt beyond example, and ambitious beyond conception. But it is said, and I believe it, there are yet many in France who groan, being burdened with grievous oppressions, and that sigh, being daily vexed by wicked and unreasonable men. These sufferers, and many emigrants, unjustly driven from their native country, are reserved, we hope, to see better days, and to live together in piety and peace.

FURTHER; the possibility of improving our late conquests for the benefit of commerce, and for

for the propagation of revealed religion, is another ground for thanksgiving.

That our conquests will be thus improved, I do not assert; that they may be thus improved, is generally admitted. As to commerce, they who are best acquainted with it, say, our trade is not only likely to be secured, but widely extended: and in reference to religion, if the zeal of our Missionaries should not be chilled, those who wish to preach in foreign countries may be conveyed thither at less hazard, and at less expense than in former times: and surely, they that are sober minded will be thankful for such assistance.

ONCE MORE; If we consider what must have been our state, had not God given us victory upon victory, THAT will supply us with another reason for thanksgiving.

Some are ready to tell us, that their wants are many, that their trade is diminished, and their taxes increased. Such complaints, when soberly expressed, deserve regard. But I wish the burdened

dened to recollect, that whatever promotes the general good of their country, must, if they are patient, peaceable, frugal, and industrious, issue in their favor: and such our legislators hope, will be the final issue of the present war. In the mean time, What, I ask, must have been our condition but for our late successes? Look at Ireland. Recollect how often that unhappy country has been alarmed by invasions, and not only injured, but insulted by civil insurrections. When I attend to these things, and to things sufficiently alarming at home, it seems to be the duty of every honest man, resolutely to meet the increasing expences of the war, and cheerfully to submit to every lawful expedient which may obtain a safe and honourable peace.

In the Form of Prayer and Thanksgiving to Almighty God, this day used in the Church of England, one of the prayers has more than once attracted my attention. In point of composition and of sentiment, you will think it worth your notice. I shall therefore make no apology for reading it from the pulpit.

## THE PRAYER.

“ O GOD, our Defence and Strength, the Helper of all who put their Trust in Thee, who alone givest Victory unto Kings, and savest Thy Servants from the peril of the Sword ; We acknowledge it to have been of Thy unspeakable Goodness, not of our merit, that, in numberless instances, many of which our Eyes have witnessed, Thy Arm, stretched out in the time of Danger, hath wrought Deliverance for this Land. But more especially at this Time are we bound to praise Thee, as well for the late signal Victory, most seasonably vouchsafed to the Fleet of Thy Servant, our Sovereign, in distant Seas ; as for our Deliverance from foreign Invasion, and intestine Treason, by Thy Blessing on the Energy and Valour of his Naval and Military Forces.”

“ Continue, we beseech Thee, O Lord, to go forth with our Fleets and Armies. Inspire, as hitherto Thou hast done, the Leaders with Wisdom

Wisdom and Courage, and the Men with Loyalty and Intrepidity. Support them in the hour of Danger with the Recollection, that the Battle is for more than Gain or Glory—for Religion and for Public Liberty, for the independence of their Country, for the Rights of Civil Society, for the Maintenance of every Ordinance, Divine and Human, essential to the well-being of Man. And for those, whom in this Righteous Cause Thy Providence permits to fall, Receive, we pray Thee, their Souls to Thy Mercy; and be Thou, O Lord, the Friend and the Father of their Widows and their Orphans."

“ Fill the Hearts of us, who live to taste Thy Goodness here, with the devoutest Gratitude to Thee. Unite us in Zeal for Thy Truth, in Loyalty to the King, and in the Bonds of brotherly Love and Charity one towards another. Especially give us Grace to be not elated with Prosperity, but in the season of Triumph, no less than in Adversity, to look up to Thee, and to walk humbly with our God. And if it be Thy Gracious Will, grant that the heart  
of

of the Enemy may be softened by Defeat, touched with Remorse and Penitence, and brought back to the acknowledgment of Thy Divine Providence ; that so, they may henceforth desist from the pursuits of unjust ambition, and, all nations in meekness submitting to the guidance of Thy holy Law, the World may be delivered, by Thy Mercy, from the Scourge of War and of civil Insurrection : That we of this Land, and all Thy People, may, as we are most bounden, give Thee Thanks and Praise for ever, through Jesus Christ Thine only Son, our Lord. AMEN."

I wish the sentiments I have now read, may be properly regarded. If, indeed, we think deeply on the number and value of God's mercies, we may at first say, What can we render to him for all his benefits ? But the believer on reflection is confident, that his gratitude, though imperfect, will not be forgotten ; and that his devotion, though defective, will not be despised ; because it is said, " Whoso offereth praise, glorifieth me : and to him that ordereth his conversation aright, will I shew the salvation of God."

FINIS.